¶ An Epistle or exhortacion, to vnitie & peace, sent frō the Lorde Protector, & others the kynges moste honorable counsaill of England: To the Nobilitie, Gentlemen, and Commons, and al others the inhabitauntes of the Realme of Scotlande.

Edward, by the grace of God Duke of Somerſett, Erle of Hertforde, Viſcount Beauchamp, lorde Seimour, vncle to the kynges highnes of Englande, Gouernor of his moſte royall perſone, and Protector of all his Realmes, dominions and Subiectes, Lieutenaunt generall of all his Maieſties Armies, bothe by lande and ſea, Threaſaurer and Erle Marſhall of Englande, Gouernor of the Iſles of Gerneſey & Jerſey, and Knight of the moſte noble order of the Garter, with others the Counſaill of thelaied moſte high and noble Prince EDVVARD, by the grace of God of Englande, Fraunce and Irelande, kyng, defender of the Faithe, and in yearth vnder Chriſte the ſupreme hedde of the Churche of Englande & Irelande: To the nobilitie, and counſailors, gentlemen and the commons, and all others the inhabitauntes of the realme of Scotland: Gretyng and Peace.

CONSIDERyng with our ſelfes the preſẽt ſtate of thynges, & weiyng more depelye the maner and termes, wherein

we and you do stãde: It maketh vs to merueile what euil & fatal chaunce dooth so disseuer youre hartes, & maketh them so blinde and vnmindfull of your profite and to still conciliate and heape to your self moofte extreme mischiefes: the whiche, we (whõ you will nedes haue your enemies) go aboute to take awaie frõ you and perpetually to ease you ther of. And although by all reasone and ordre of necessitie, it should bee rather more conuenient for you to seke and require, moderate agrementes of vs (whõ god hath hetherto, accordyng vnto our moste iuste, true, and Godly meanynges and intẽtes, prospered and set forwarde, with youre affliccion and miserie) then that we, beyng superiours in the feld

Maisters

Masters of a great part of your tealme, should seke vpon you: Yet to thintent that our charitable mynde and brotherly loue, should not cease by all meanes possible, to prouoke and cal you to youre awne commoditie and profite, euen as the father to the sonne, or thelder brother would do to the yõger brother: And as the louyng Phisicion, would do to the mistrustfull and ignoraũt pacient, we are cõtent to call and crye vpon you, to looke on your state, to auoyde the greate calamitie your Countrey is in: To haue vs rather brothers, then enemies, rather Countreymenne, then Conquerours. And if your Gouernor or Capitaines, shall reteigne and kepe from you this oure exhortacion, as heretofore

thei haue doen: our Proclamacio tendyng to the like effecte, for their awne priuate wealth & commoditie, not regardyng though you bee still in miserie, so they haue profite and gouernaunce ouer you, & shall still abuse you, with feyned and forged tales: Yet this shalbee a witnesse afore God, and all Christian people, betwixte you and vs, that wee professyng the Gospell of Christ accordyng to the doctrine thereof, doo not cease to call and prouoke you, from theffusio of your awne blood, from the destruccio of the realme of Scotland, from perpetuall enemitie and hatred, from the finall eradicacion of your nacion, and from seruitude to forcyne nacions: to libertie, to amitie, to equalitie with vs, to

that

that, whiche your writers hath alwayes wisshed, mighte once come to passe. VVHO that hath red thistories of tyme paste, and doth marke and note the greate battailes, fought betwixte Englande and Scotland, thincursions, roades, and spoyles, whiche hath been doen on bothe the parties: The realme of Scotlande fiue tymes wonne by one kyng of Englande: The Scottisshe kynges, some taken prisoners, some slain in battaill, some for very sorowe and discomforte vpon losse, dieng and departing the world: and shall perceiue again, that of all nacions in the worlde, that nacion onely beside England, speaketh thesame language: and as you and wee bee annexed and ioyned in one Il-

 lande,

lande, so no people so like in maner, forme, language, and all condicions as we are: Shal not he thynke it a thyng verie vnmete, vnnaturall, and vnchristiã that there should be betwixte vs so mortall warre, who in respect of al other nacions, be, & should bee, like as twoo brethren of one Ilande of greate Britayn? And though he were a straungier to bothe, what would he thynke more mete, then if it wer possible one kyngdome be made in rule, whiche is one in language, and not to be diuided in rulers, whiche is all one in Countrey. And for somuche as twoo successions cãnot concurre and fal into one, by no maner of other meanes, then by mariage, whereby one bloude, one lignage and parentage,

tage, is made of twoo, and an indefecible right geuen of bothe to one, without the destruccion and abolishing of either: If god should graunt that whatsoeuer you would wish, should be doen what could you wish, other then that, whiche now, not by fortune hath chaunced, but by his infinite mercie and moste inscrutable prouidence, as carefull for you, he hath geuē vnto you. The whiche thyng, that you should also thinke to come of his disposicion, and not by blynd fortune how vnlikely hath it been, & how sodainly hath it turned, that the power of God might be shewed: Your last Kyng beyng a Prince of muche excellencie and young, (whō you know, after a promise broken contrary to his honour:

And a misfortune by iust iudge-
ment of GOD folowyng vpon
it' GOD either by sorowe, or by
some other wise at his inscruta-
ble pleasure, did take away from
you) had three childzen. Did not
almightie GOD, as it were to
shewe his will and pleasure to
be, that the long cõtinued warre
and emnemitie, of bothe the na-
ciõs should be taken awaie, and
knit in perpetuall loue and ami-
tie, take the two men childzen of
those babies, beyng distaunt the
one frõ the other, and in diuerse
places, bothe as it were at one
tyme, and within the space of
xxiiii. houres, leauyng but one
mayden child and Princesse?

When the moste wise and vi-
ctorious Prince, late our kyng
and Master, kyng Hêry theight

in

in other of his mariages not most fortunate, had by his most lawful and moste vertcous wife Quene Jane, his other two wifes before that mariage departed this worlde, and neuer surmise nor question made of that mariage, sithe that tyme to this daie, nor so muche as all her life tyme, name or motion, to, or of any other wife, one Prince of so high expectacion, of so greate giftes of God, the right and vndoubted heire of the Realme of England, and his maiestie, onely of male issue, left behynd hym to succede the imperial Croune: If nothyng els had been dooen, what can any wise or any Christian manne, that thynketh the worlde to be gouerned by Gods prouidence, and not by fortune, thynke

thinke otherwise, but that it was Gods pleasure it should bee so, that these twoo realmes should ioyne in mariage, and by a godly Sacrament, make a Godly, perpetuall, and moste frendly vnitie and concord. wherby suche benefites, as of vnitie and concord commeth, may through his infinite grace, come vnto these realmes. Or if any man of you, or of any other nacion doubteth hereof, excepte that you loke for miracles to bee doen herein, and yet if ye marke all the possibilities of the natures of the twoo princes, the childzen alredy had, the doubtfull chaunce, least eche of theim should haue a sonne, or bothe doughters, or not of mete ages, with other circumstaũces both of the partie of this realme

of

of Englande, and that of Scot-
land, whiche hath not chaunced
in eight hundred yeres, it muste
nedes bee reconed a greate mer-
uaill and a miracle. But lette it
bee no miracle, seyng that God
dooth not now speake in oracles
as emonges the Iewes he did:
And present Prophesies nowe a
daies, bee but either not certain,
or els not playne: What more
certaintie can bee had of Gods
will in this case, then the before
rehersed dooeth bryng? But if
GOD hymselfe should speake,
what could he speake more then
he speaketh in these? Call you
them prouidences or chaunces?
If you bee stil afflicted and pu-
nished, maie he not saie: I of my
infinite mercie and loue to your
nacio, had prouided a Prince to
the

the one, and a Princesse to the other, to bee ioyned in my holy Lawes, and by the Lawe of nature, and the worlde, to haue made an vnitie, concorde, and peace, in the whole Ile of bothe the realmes: you refused it, you loued better dissencion then vnitie, discorde then agremente, warre then peace, hatered then Loue and Charitie. If you doo then therfore smart for it, whom can you blame, but youre awne election? BVT because some of those, who maketh hereto impedimentes, who cannot but confesse, that there appereth Gods prouidence herein, and opportunitie and occasiõ geuen, to vnite both the realmes: yet may hereafter saie, and heretofore hath saied, that the faulte herein is,

that

that wee seke not equalitie, nor the mariage, but a conquest, wee would not be frēdes, but be lor-des. Although our Proclamaci-ons at the laste warres, dooeth enough declare the contrary, yet here wee proteste and declare to you, and all Christian people, to be the kynges Maiesties mynd, our Masters, by our aduise and counsaill, not to conquer, but to haue in amitie, not to wynne by force, but to conciliate by loue, not to spoyle and kil, but to saue and kepe, not to disseuer and di-uorce, but to ioyne in mariage from high to low, bothe the real-mes, to make of one Isle one realme, in loue, amitie, concorde, peace, and Charitie. Whiche if you refuse, and driue vs to con-quere, who is giltie of the blood

shed-

shed: Who is the occasion of the warre: Who maketh the battailes, the brennyng of houses, and the deuastacion whiche shall tolowe: CAN it be denied, but that we haue the great seale of Scotlande, graunted by the Parliament of Scotlande, for the mariage whiche should bee made, with assuraunces and pledges, vntil the performaũce: And this in the tyme that the late kyng of moste famous memorie, our souereigne Lorde kyng Henry the eight did reigne, and in the tyme of thesame your Gouernor, who now is the erle of Arreigne, who then beyng a chief doer and laborer therein, for the high & inestimable benefite of that realme. So sone as he was by the late Cardinall of S. Andrews and o-

thers

thers, with certain vain feares & hopes, and gredines of dignitie peruerted, reuolted frō his first agrement, and put al the realme to the losse of suche holdes and foztresses, as be now taken from you: and to the losse of a foughten feld, foz thewhich we are sozy, if otherwise peace could haue been cōcluded, foz his awne pzi-uate lucre, & recheleſnes of that noble Realme. And what ende canne you loke of this maner of pzocedynges, but suche succeſſe as heretofoze hath been experimēted and assaied: we offre loue, we offer equalitie & amitie, we ouercome in war, and offer peace, wee wynne holdes, and offre no conqueſt, we gette in your lande and offre Englande: What can be moze offered and moze pzofe-

red, then entercourse of merchaū diſes, enterchaunge of mariages the abholiſhyng of all ſuche our lawes, as pꝛohibiteth theſame, oꝛ might bee impediment to the mutuall amitie. We haue offerd not onely to leaue thaucthoꝛitie, name, title, right, oꝛ chalenge of conquerours: but to receiue that whiche is the ſhame of mē ouer= comed, to leaue the name of the nacion, and the gloꝛy of any vi= ctoꝛie if any wee haue had, oꝛ ſhould haue of you, and to take the indifferent old name of Bꝛi= taynes again, becauſe nothyng ſhould be left, of our part vnof= fered, nothyng of your part vn= refuſed, whereby you might bee inexcuſable: And all the woꝛlde might teſtifie, all other meanes not beyng able to do any thyng,

after

after many other waies and re=
medies attẽpted: Battaill of vs
to be takẽ, as an extreme refuge,
to atteigne righte and reason, e=
monges Christian men. ¶ If any
man maie rightfully make bat=
taill, for his espouse and wife:
the daughter of Scotland, was
by the greate seale of Scotland,
promised to the sonne and heire
of Englande. If it bee lawfull
by Gods Lawe, to fighte in a
good querell, and for to make
peace: This is to make an ende
of all warres, to conclude an e=
ternall and perpetuall peace,
whiche to confirme, wee shall
fighte, and you to breake, is
it not easie to decerne who hath
the better parte: GOD and the
swoorde, hath all ready, and shall
hereafter, if there bee no remedie

trie it. Who so willeth the mari-
age to goo forwarde, who myn-
deth the peace and tranquilitie
of bothe the Realmes, who wil-
leth no conquest to bee had, but
amitie and loue to bee estabili-
shed betwixte vs, wee refuse no
manne: let hym bryng his name
and his pledge, of good seruice
in this querell, he shal not onely
be receiued to ỹ amitie, but shal
haue sufficient defence agaynste
the aduersaries: VVE neither do
nor intend, to put any man from
his takkes or offices, onlesse he
will needes resist, & so cõpell vs
thereunto. what face hath this
of cõquest? We intend not to di-
sherit your Quene, but to make
her heires, inheritors also to En
gland. What greater honor can
you seke vnto your Quene, then

the

the mariage offred: What more meter mariage then this, with the kynges highnes of Englād: What more sure defence, in the noneage of your Quene, for the Realme of Scotlande, then to haue England patron and garrison: We seke not to take from you youre lawes nor customes: But we seke to redresse your oppressions, whiche of diuerse, you do sustein. IN the realme of England, diuerse lawes and customes be, accordyng to the auncient vsage of the parties thereof. And likewise in Fraunce, Normādy, and Gascoigne, hath sundery kynd of ordres: Hath al the realmes and dominions whiche the Emperor now hath, one and one sorte of lawes: These vain feares and phantasies, of expul-

sion of youre nacion, of chaun-
gyng the lawes, of makyng a cõ
quest, bee dryuen into your hed-
des, of those who in deede, had
rather you were all conquered,
spoyled, & slain, then thei would
lose any poynte of their will, of
their desire of rule, of their exi-
stimacion, whiche thei knowe in
quietnes would bee sene what it
wer, as it were in a calme water.
Now in this tumulte of discord
whē the realme is tossed vp and
doune, with waues and sourges
of battaill, sampne, & other mis-
chief, whiche the warr bringeth,
thei thynke thei cānot be espied.
But looke on thē, you that haue
wit and prudence, and consider
the state of your Quene and re-
alme: YOV wil not kepe her sole
and vnmaried, the whiche were

to

to you greate dishonour. If you mary her within the realme, that cãnot extynguish the title which we haue to the Crounc of Scotlande: and what dissenciõ, enuie, grudge, and malice, that shall brede emonges you, it is easy to perceiue. You will mary her out of the Realme: our title remayneth, you be subiectes to a forein Prince of other Countrey, another language: and vs ye haue youre enemies, euen at your elbowe, your succours farre of frõ you. And be we not in ỹ bowels now of the realme: Haue we not a greate parte thereof either in subiecciõ, or in amitie and loue: Who shall come into your Realme, but he shalbee mette with, and fought with, if nede be, euen of youre awne nacion, who bee

faithefull & true to the realme of England, in ỹ way of this moste Godly vniō by mariage. And if any forein power, Prince or potētate, whosoeuer be your aider, to norishe still discord, sende you an armie also: how shall thei oppresse you, fill your houses, wast your groundes, spende and consume your vitaill, holde you in subieccion, and regarde you as slaues, which without thē could not liue, take your Quene to bestowe as thei list, and leaue your realme, especially if their kyng or ruler (as perchaunce he maye be) in other warres, be otherwise occupied, to be a pray to vs & a true conquest. Then it shalbe to late to saie, we will haue a mariage and no conquest, wee wishe peace and amitie, we are wery of

battaill

battaill and miſerie. The ſtub-
borne ouercomed muſt ſuffre the
victours pleaſure, and pertina-
citie will make the victory more
inſolent, whereof you your ſelfe
haue geuen the cauſe. If thei ſēd
money and Capitaines, but no
ſouldiors: Firſt if thei be Capi-
taines, who ruleth? who dooth
obeye, who ſhall haue the honor
of the enterprize, if it bee well a-
chieued? But whether it bee well
achieued or no, whiche numbre
is that, that ſhalbee ſlain, whoſe
bloodde ſhalbe ſhed? Their mo-
ney peraduenture ſhalbe conſu-
med, and their commaundemen-
tes obeyed: But whoſe bodies
ſhall ſmarte for it? Whoſe lādes
ſhalbee waſted? Whoſe houſes
burned? What realme made de-
ſolate? Remembre what it is to

haue a forein power within you
a strong power of your enemies
vpō you, you as it were the cāpe
and plain, betwixt them to fight
on, and to be troden vpon, bothe
of the victor and the ouercomed.
And imagine you se before your
yes, your wifes and daughters
in daungier of the wantonnesse
and insolēcie of the souldiours,
the proude lookes of the Capi=
taines and souldiours, whō you
cal to helpe you, the contēpt you
shall bring your nacion in: And
then take hede lest in deede that
follow, whiche you feare, that is
that you shalbe by them conque=
red, that you shalbe by them put
from your holdes, lādes, tackes,
and offices: that youre lawes by
them shalbe altered: That your
nacīō shalbe by them destroyed.

Consider

Cõsider in this realme: Did not the Britaynes call in the Saxons for helpe, and by theim wer put out? Where bee the Pictes, once a great nacion betwixt you and vs? Howe did the nacion of Fraunce put out the Galles out of all Fraunce? Howe gotte the Turke first all Grecia, and now a late Hũgarie, but beyng called in for to aide and helpe? And did not the Gothes by like meanes get all Italie? And the Lombardes one part thereof, now called Lombardy? What loke you for more? Nedy souldiours and hauyng the weapons in their handes, & knowing that you cannot liue without them, what wil thei not cõmaunde you to do? What wil thei not encroche vpon you? What will thei not thynke thei

maie

maie dooe: And what will thei thinke that you dare doo: This forein helpe is your confusion, that succour is your detriment, the victory so had, is your seruitude, what is then to be thought of losse taken with theim: The straũgers and forein souldiours shall oppresse you within, oure power & strength without: And of youre awne nacion, so many as loueth quietnes, Godlines, and the wealth of your realme, shall helpe also to scourge and afflicte you. Is it not better to compose & acquiete al this calamitie and trouble by mariage: To ende al sorowes and battailes, by suche and so honorable a peace: How hath the Emperour Spayne and Burgondy, not by title of mariage: Howe holdeth

the

the Frēche king Bziteigne, now lately adnexed to that Croune, not by title of mariage: Howe hath al the greate pzinces of the wozlde happely, and with quiete made of two kyngdomes one, of diuerse lozdshippes one: of nacions alwaies at warre with thē self, oz els in doubtful peace, one well gouerned kyngdome, rule and dominion, but by that most Godly, moste quiete, moste amicable composicion of mariage: Two meanes ther is of makyng one rule, whereto title is pzetended, and perfite agremēt betwixt twoo nacions: Either by fozce & superiozitie whiche is conquest, oz by equalitie and loue, whiche is parentage and mariyng: ye hate the one, that is conquest, and by refusyng the other, you

enfozce

enforce it vpon you: you wil not haue peace, you will not haue alliaunce, you will not haue concorde: and conquest commeth vpon you whether you will or no: And yet if all thynges were considered, wee feare it will appere, that it were better for you to bee conquered of vs, then succoured of straungiers, lesse losse to your gooddes, lesse hurte to youre lande, lesse dishonor to your realme: This nacion which is one in tongue, one in Countrey and birthe, hauyng so litle diuersitie to occupie ỹ whole, thẽ other powers to come into you, neither like in language, ne yet like in behauior, who should rule ouer you, and take you to be but their Naues. But we eftesones and finally declare, and protest vnto

you,

you, that although for the better furtheraunce of this godly purpose, of uniting the realmes, and for the sure defēce of theim, whiche fauoreth the mariage, we are compelled for the tyme, to kepe holdes, to make fortificaciōs in youre Realme: Yet the Kynges Maiesties mynde, and determinate pleasure, with oure aduise and counsaill, to bee as before is declared, where fauour maie be shewed, not to vse rigoure, if by condicions you will receiue this amitie offered, not to followe cōquest, we desire loue, vnitie, concord, peace and equalitie: let neither your Gouernour, nor your Kirkmen, nor those who so often hath falsefied their faithe & promise, and by treacherie and falshed, be accustomed to prolōg the

tyme.

tyme, fede you further with faire wordes, and bryng you into the snare, from whence thei cannot deliuer you. Thei wil peraduenture prouide for themselfes, with pencions in some other Realme, and sett souldiours straungiers in youre holdes, to kepe you in subiection, vnder pretense to defende them against vs. But who prouideth pēcions for you? How are you defended, when thei bee fled awaie? Who cōquereth you whē the straunge souldiours or Capitaines hath your holdes? When your land is wasted, and the realme destroyed, & the more part kept frō you? Who will set by the mariage of the Quene, to buye a title with the war of Englande, to mary the name, another mightie Kyng holdyng the

lande

lande: If we twoo beyng made one by amitie, bee moste hable to defende vs against all nacions: and hauyng the sea for wall, the mutuall loue for garrison, and God for defence, should make so noble and wel agreyng Monarchie, that neither in peace wee mate bee ashamed, nor in warre affraied, of any worldely or forrein power: why should not you bee as desirous of thesame, and haue as muche cause to reioyse at it as we: If this honour of so noble a monarchie, do not moue you to take and accepte amitie, let the griefe and the daungier of the before named losses, feare you to attempt that thyng whiche shall displease God, encrease warre, daungier youre Realme, destroy your landes, vnde your

childzen, waste your groundes, desolatey oure Countreis, and bzyng all Scotlãde either to famyne and miserie, oz to subiecciõ and seruitude of another naciõ. Wee require but your pzomised Quene, your offred agrement of vntie, the ioynyng of bothe the nacitons: whiche God of his infinite clemencie and tendze loue that he hath declared, to beare to bothe the naciõs, hath offered vnto vs bothe, and in maner called vs bothe vnto it: VVHOSE callyng & pzouocacion, we haue and will followe, to the beste of oure powers, and in his name, and with his ayde, admonicion, exhoztacion, requestes, and Embassaides, not beyng hable to do it, and to finde stablenes in pzomises: We shal not willyng, but

constreined

constreined, pursue the battaill chastice the wicked and malicious, by the angrie Angelles of GOD, the Fire and Swoorde. Wherefore, wee require & exhort all you, who hath loue to youre Countrey, pitie of that realme, a true hart to your quene & Maistresse, regarde of youre honors and promises, made by ỹ greate Seale of Scotlande: And who fauoreth the peace, loue, vnitie, and concord, and that most profitable mariage, to entre and to come to vs, and declaryng your true and godly hartes therunto, to ayde vs in this moste Godly purpose & enterprise: be witnesse of our doynges, we refuse no mã tempozall ne spirituall, lorde ne larde, gentilman, ne other, who will ayde this our purpose, and

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constreined

constreined, pursue the battaill chastice the wicked and malicious, by the angrie Angelles of GOD, the Fire and Swoorde. Wherefore, wee require & exhort all you, who hath loue to youre Countrey, pitie of that realme, a true hart to your quene & Maistresse, regarde of youre honors and promises, made by ỹ greate Seale of Scotlande: And who fauoreth the peace, loue, vnitie, and concord, and that most profitable mariage, to entre and to come to vs, and declaryng your true and godly hartes therunto, to ayde vs in this moste Godly purpose & enterprise: be witnesse of our doynges, we refuse no mã tempozall ne spirituall, lorde ne larde, gentilman, ne other, who will ayde this our purpose, and

minisshe the occasion of slaughter and destruccion, to whom we shall kepe the promisses heretofore declared, and further see reward & recompence made accordyng to deserte. And for a more sure proofe, and playner token of the good mynd & wil whiche we beare vnto you: that whiche neuer yet before was graunted to Scotlande, in any league, truce or peace, betwixt Englande and Scotlande, because you shall haue proofe of the beginnyng, of loue and amitie of bothe the realmes: the kynges highnes, considerying the multitude of them, whiche is come to his maiesties deuocion, and of theim that bee well willers and ayders, of this Godly enterprise, hath by oure aduise and counsail graunted, &

by

by these presentes doeth graunt, that from hencefurthe, all maner of merchaũtes, and other Scottishmen, who will entre their names, with one of the lieuetenaũtes or wardens of the Marchies or any other of the Kynges mateslies officers hauyng auctho-ritie, and there profesle to take parte with vs, in this before named godly purpose, to his awne cõmoditie, and to serue all suche as be of thesame agrement: may lawfully, and without any trouble and vexacion, entre into ary Porte, Creeke, or Hauen of Englande, and vse their trafique of merchaundise, either by lande or sea, bye and sell, bryng in the cõmoditie of Scotlande, and take and cary furth the commodities of England, as liberally and as

frely, & with thesame, & no other custome or paimentes therefore, then Englishmen, & the kynges subiectes doth at these presentes myndyng further vpon the successe hereof, to gratifie so ỹ furtherers of this moste Godly enterprise and vnion, that all the world may be witnes of ỹ great zeale and loue, whiche his highnes dooeth beare, towardes you and your nacio. And all this the kynges highnes by our aduise and counsaill, hath willed to bee declared vnto you, and geuen in commaundement to vs, and all his Lieuetenauntes, Wardens, Rulers, and other hed officers, ministers & subiectes, to see executed and doen, according to the true purporte, effecte and meanyng therof. Fare you well.

At

At Londō the v. of Febzuarij in the seconde yere of the reigne of the moste noble Pzince and our souereigne Lozde, Edward the. VI. by the grace of God, of Englande, Fraunce & Ireland, kyng, defender of the faith, and in yearthe vnder Chzist the supzeme hedde of the Churche of Englande and Irelande.

EXCVSVM
LONDINI, IN
AEDIBVS RI=
CHARDI GRAF=
TONI, TYPOGRA=
PHI REGII.

Anno salutis humanæ.
M.D.XLVIII.

CVM PRIVILEGIO
AD IMPRIMEN=
DVM SOLVM